425 The grandfather died while the Rangels were
428 living in the United States, and a brother moved the house onto his land. The Rangels returned some 27 years later and claimed the house, producing papers to show that it had been purchased. This was the first the brother had known of the transaction, and he was not only angry but refused to surrender the house until forced to do so by the *municipio*. This did not smooth family relations.

428 Other instances illustrate and bear out the
578 assertion that most of the conflicts in Cherán
675 are over inheritance. For example, a woman on her death bed divided her property as follows: A lot and certain lands to each son, three lands divided among her three daughters (one married, two small), and a house (*"troje"*) to be sold to pay the marriage expenses of the unmarried daughters. A few years later a brother tried to sell the house, and the girls appealed to the witnesses. The witness spoke to an uncle, who forced the brother to give up the idea.

428 Even in those few cases in Cherán in which
593 sons remain in the family group and which
768 function as joint families, the group dissolves immediately on the death of the father. Informants were unanimous and positive on this point, despite the fact that before the father's death the elder brother usually will have been handling the communal treasury and acting as head of the family.

428 All inheritances are supposed to be registered
217 at the *municipio*. This is certainly done where an outsider is called in to make the division.
425 Then each heir is required to sign (or someone signs for the heir before witnesses) a statement that he accepts the division. Evidently most property transactions of any sort are so registered. It should be noted that registration of a property transaction in the *municipio* is quite apart from registering lands with the tax collector and there is no connection between the two offices. Land not registered for taxes may be sold and the sale recorded by the *municipio*.

181 Even though many details of the economic
556 system of Cherán are still not known in detail, some observations seem possible. The Cherán economic system has important relations within a general Tarascan economic system and also

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p.93a]

THE POPULATION

161 The total population of Cherán in 1940 was about 5,000 as indicated by voting lists. Data from other censuses follow:

1900	4,395
1910	3,908
1920	3,552
1930	Not available

162 Information concerning the age composition of the Cherán population is limited. The only source of adequate information is provided by the voting lists for the 1940 election for two *barrios* and interviews. This information applies only to men of voting age. A summary of this information is given in table 10. The

TABLE 10.—*Age and occupational distribution of Cherán males*

Age and occupation and other classifications	Distribution of males in barrio—				
	I (partial)	II (partial)	III	IV	Total
Age group:					
18–30 (17–30 for barrio III)	29	18	62	88	198
31–40	24	13	85	34	157
41–50	17	15	82	32	146
51–60	15	10	27	18	70
61–70	7	13	26	13	59
71–80	7	0	0	0	7
Age not listed	2	0	5	1	14
Total	101	73	287	227	647
Unreported	2	6	3	0	11
[212] Able to read	28	40	51	26	145
Occupation:					
Agriculturalist	73	47	124	63	307
[463] Laborer	6	5	119	133	265
Merchant (traders and storekeepers)	10	5	7	1	23
Hatmaker		3		1	3
Mason	1		5	3	9
Carpenter	3	2	3	3	10
Barber	1	2			3
Musician	1	1	2		4
Maestro	1				1
Shoemaker		1	6	1	8
Tinmaker			1		1
Various or none given	4	7	2	3	16

data on ages is probably more reliable than that from most primitive groups but still is not completely accurate. An analysis of the original data shows that a very great majority of the ages given end in "0" or "5," clearly indicating that they are guesses. Interviews showed the presence of a tendency to increase the ages of young men, and a decrease in the ages of elderly men is suspected.

162 217 Additional incomplete but interesting data on the population are provided by the study of

[633] evangelist of the Tarascans, was much influenced by Sir Thomas More's Utopia. The Utopian cities were divided into four divisions which served administrative purposes (Zavala, 1937; More, 1923, p. 84).

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p.936] Sierra Tarascans

162 the municipal records, which probably are rela-
217 tively complete and moderately accurate. The data have been worked up into tables 11 and 12 by Dr. Emmanuel Palacios, of the Departamento Autónomo de Asuntos Indígenas, one of the collaborators in the study.

TABLE 11.—*Births in Cherán, 1936-39*[1]

Year and month of birth	Total births	Boys	Girls	Percentage of boys	Percentage of girls
1936					
January	9	6	3	1.7	0.9
February	15	7	8	2.0	2.3
March	9	4	5	1.2	1.5
April	10	4	6	1.2	1.7
May	11	3	8	.9	2.3
June	26	11	15	3.2	4.4
July	23	11	12	3.2	3.5
August	21	12	9	3.5	2.6
September	15	7	8	2.0	2.3
October	9	2	7	.6	2.0
November	12	7	5	2.0	1.5
December	6	1	5	.3	1.5
1937					
January	3	2	1	.6	.3
February					
March	15	5	10	1.4	2.9
April	15	7	8	2.0	2.3
May	9	4	5	1.2	1.5
June	19	13	6	3.7	1.7
July	21	9	12	2.6	3.5
August	13	6	7	1.7	2.0
September	10	4	6	1.2	1.7
October	12	6	6	1.7	1.7
November	15	7	8	2.0	1.7
December	22	9	13	2.6	3.8
1938					
January	13	8	5	2.3	1.5
February	18	11	7	3.2	2.0
March	6	3	3	.9	.9
April	24	14	10	4.0	2.9
May	9	4	5	1.2	1.5
June	5	3	2	.9	.6
July	11	5	6	1.4	1.7
August	22	10	12	2.9	3.5
September	10	7	3	2.0	.9
October	13	5	7	1.4	2.0
November	10	3	7	.9	2.0
December	18	11	7	3.2	2.0
1939					
January	14	8	6	2.3	1.7
February	13	5	8	1.4	2.3
March	20	9	11	2.6	3.2
April	23	13	10	3.7	2.9
May	24	13	11	3.7	3.2
June	18	16	2	4.6	.6
July	22	13	9	3.7	2.6
August	18	11	7	3.2	2.0
September	15	4	11	1.2	3.2
October	16	9	7	2.6	2.0
November	17	7	10	2.0	2.9
December	14	8	6	2.3	1.7
Total	680	347	343	100.0	100.0

[1] Data prepared by Dr. Emmanuel Palacios, Departamento Autónomo de Asuntos Indígenas, Mexico.

163 Birth records are probably correct for all live births. There is some possibility that many stillbirths were not reported either in the birth statistics or the death statistics. Although a [686] fine is levied against persons known to have buried a still-born child without registering the fact in the *municipio*, the fine is nominal, and municipal authorities believe that probably the majority of stillbirths are not reported.

632 He is in charge of the slaughterhouse; the collection of proper taxes and prevention of "black market" slaughtering are his responsibility. He supervises all questions of inheritance and the properties connected therewith, seeing that the heirs receive their due share of property. In cases of quarrels over inheritance, wounds [693] inflicted with knives or pistols, and murders, the *síndico* makes the initial investigations and prepares the papers for submission of the cases to the judge. The *síndico* receives no pay.

Secretary.—The secretary is named by the 632 mayor with the approval of the *ayuntamiento* 217 without a fixed term being set. His duties are to make all classes of documents and to maintain the municipal archives. These include the birth, death, and marriage records of the town. The secretary is paid $1.50 a day. He may augment this sum by preparing private documents for a fee. The office is fairly new; in the childhood of fairly young men there was no secretary. The present incumbent is not a native of the town.

632 *Veedor.*—The veedor is named by the *síndico* with the approval of the mayor. He is supposed to see that the water supply is functioning properly and to report any illegal acts. Apparently he receives no pay.

Treasurer.—The treasurer receives all the 632 town funds from various sources, including 651 fines above 1 peso, taxes, assessments, and funds from State and Federal sources. He is responsible for the collection of the small tax on vendors at the markets. He pays all bills of the *municipio* and must keep detailed accounts which are inspected by State officials. The office of treasurer is also new. His pay is 25 percent of the income. There is no term to his office.

Judge.—The judge and his *suplente* are 693 usually elected every 2 years but if the office is 632 satisfactorily filled, the election may not be held for 3 or 4 years. The judge hears all cases certified to him by the *síndico*. He may order brief imprisonment or fines, which are paid to the treasurer, but all serious cases are referred to the district court at Uruapan after a preliminary hearing. This is particularly true of murder cases or serious crimes. The judge reviews all cases of inheritance in which quarrels arise, and all land sales must be authorized

585 marriage manager]. The first act of this person is to arrive at the house of the parents of the bride, saluting them very respectfully, and immediately falling on his knees, accompanied by the parents of the groom and various other persons most near to the father [especially the brothers and sisters of the groom's father]. Then the marriage manager says a Catholic prayer, making reference to the marriage of Joseph and Mary, how it was, and that thus it is necessary to effect the marriage they propose to bring about. This act completed, he offers a cigarette to the offended party [that is, the father of the bride]. If the latter receives the cigarette, it is an indication that he does not find the marriage undesirable. If he does not receive it, it is an indication that he wishes to be begged with many favors to give his consent, but finally he always gives his consent. [Because if he did not, the girl would be returned to her parents and no one would marry her. The girl's father is often very annoyed. He may scold his wife for letting the daughter be stolen and he often refuses to receive the boy's relatives for several days, going off and hiding in the mountains in order to show his anger and to cool down a bit.] Immediately [on giving his consent] the father of the bride calls together all his neighbors and principal relatives, others [602] coming by themselves later. This reunion is with the [273] object of drinking with the bride's father, for the parents and companions of the groom have brought a quantity of liquor, until all are very drunk, which concludes the first ceremony. The marriage manager reminds everyone to await them again within 8 days, that is to say, that they [the groom's relatives] will return within 8 days.

Eight days after the first ceremony, both the father of the bride and the father of the groom assemble all their relatives. Four or five days before they are notified so that the relatives of the groom will each prepare a quantity of bread costing not less than 1 peso and not more than 5 pesos, while the relatives of the bride make tamales with chile and meat of the kind we call nákatamali. Once the day arrives, all [437] assemble in the house of the parents of the bride and begin to exchange. The parents and relatives of the groom give 4 or 5 pieces of bread to all those of the other group. The latter in their turn give 6 or 8 tamales, continuing until all the bread and tamales have been given away. [Each relative of the groom gives [273] bread to one or more of the relatives of the bride in accordance with his wishes.] This affair also ends in drunkenness. During all this time the bride has been left at the house of the relative in whom the groom has most confidence, but this day she is brought to be present at the function.

The following day after the function referred to, ●[217] the couple present themselves at the civil registry to make their application to marry, accompanied by the closer relatives. The authorities notify them to present themselves within 8 days to effect the civil marriage. [183] [This represents an ideal case. Often the application for marriage and the civil marriage may not occur for